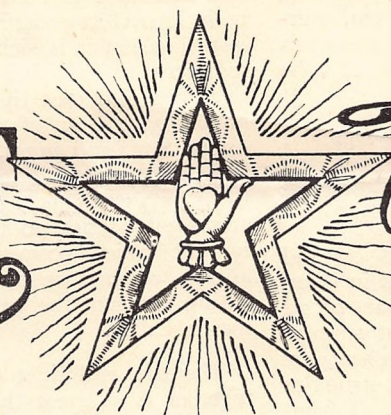


# STAR OF THE EAST



A Monthly Journal, devoted to the propagation of the VEDANTA PHILOSOPHY  
the Universal Teaching of Souls' Unfoldment.

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EDITED BY SISTER AVABAMIA.

MANAGED BY J. S. WARNER.

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## MAN THE VISIBLE AND INVISIBLE.

There is nothing so important as to learn and understand that man and things are both visible and invisible. The visible is that outside which ("like a coat") serves as the hiding of the inner, the soul, but the soul itself is the real and the prompter of all the movements of the body.

This life (or rather degree of life) will be a lonesome journey to all who can see no more of man than that which the eyes see and the outer senses recognise. Could I not see any more than my external can see, I would have despaired long time ago, and I would feel that God is the most unjust in life, but seeing farther, beyond the external, I know that all transactions in this degree of operation is for the learning of the human mind, that its power might become more extended to understand the great scope of the power of man.

Every method of religious worship declares that "the human soul is eternal, and that it cannot be destroyed," and yet mankind will doubt that we live after we have left the body. Why is this inconsistency? Because we have not been taught that we live individually, but only collectively. There is a vast difference in being convinced within, or to just accept a creed and what it teaches. The knowledge must become individual to each one of us that soul cannot be destroyed, that matter cannot be destroyed, but that all things in the course of constant action changes form, but that the soul goes onward constantly.

When we can see the truth of this in all its power, we will not doubt life hereafter as we do now, but we will prepare ourselves here to become actors on a far higher plane than we are on now.

Vedanta teaches "that we can live here in this body so true and pure, that we do not need to ever come to this earth again, as death (to most of our old teachers) is caused by our limited advancement in higher degrees of understanding. We should not forget that we are preparing here for the advancement we shall have after we leave this body, as no one can possibly advance "by grace of God," but must work out their own salvation.

All the phenomenons of nature in the great as well as the small are simply to change matter in order to give that which has been hidden the freedom to rise out of its grave for higher evolution.

The whole human race is waiting to have the full understanding of this truth, and as soon as we do understand there will not be any doubt as to our continuity of life, but we will use the time we lose in doubting for higher realisation of that eternal which we are part of, and we will also have happiness upon this plane.

We believe that what we see is solid, and yet we see stone and other things smoulder into dust and be taken away by the wind. If we could understand that everything is but vibrations, and that as such, nothing is solid, we should better hold the life in its real light, and we should not doubt the soul living because we cannot see it with our physical eyes.

Every condition in which we are brought upon this plane is as the mind makes it; the cause is in our mind, and the remedy is there also, and the more we can realise the power of man in the invisible the greater and more easy shall the remedy be for all ills here. Beloved, we must learn that this is not all, but simply a beginning of the many events, and advents of the soul, because it never ceases to be active. It must know everything, become conscious of everything, and be the governor of all things, and as long as we have not reached that stage we must climb all the time until we get there. For my part, I cannot see any good in only delving in that part of life where there is darkness, sorrow, disappointment, and many other misfortunes, which drive so many of the race into despair. Why hold on to that which cannot express itself, such as have no Intelligence, like material manifestations, there is nothing to learn of the higher there; they do their work in life, as they show the outer



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senses that there are laws we have not learned as yet, and that all things are like the law which rules them, eternal. No matter how many the changes are, the soul is the same, and grows more powerful because of the changes.

Man being part of God cannot help but become greater in spiritual expression the more he goes onward, and when we can see that we will see how much there is within for which we prayed and waited.

Man is an everlasting pilgrim, who wanders on and on, to the highest point of divine realisation, and in every degree in life he plays his part, as was he not part of all life there would be a want which he alone must supply. Let us train the outer senses to look at the higher part of man, as an invisible, and not so much at his struggles in the visible, by which to gain the knowledge of himself.

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### ARE PLANETARY SYSTEMS CONTROLLING MENTAL AND PHYSICAL LIFE UPON THIS PLANE ?

There are five permanent heavenly bodies, which ranges according to their orbits from the sun, and they are respectively as follows:—Mercury, Venus, Mars, Jupiter, and Saturn. Note that our earth-plane is situated between Venus and Mars, being the third in order from the sun. With the earth the planets form a complete group of six, which is the full and true number of a so-called "creative Cycle."

We next observe that Mercury is the nearest to the sun, and Saturn the most remote. These two planets thus represent the extremes of the realisation on all the planets. Saturn (in old Alchemy) was looked upon as the "lowest," because of it being the most exterior; while Mercury, being the most interior, was considered the "highest." Saturn symbolised "Satan," while Mercury, being the nearest the sun, symbolised "God."

Now the moon, while not being considered in the early days as a planet in a strict astronomical sense, yet, owing to its important influence upon our earth, must be so considered. In the ancient system the sun is also regarded as a planet, and thus, adding the two last to the former five, we have seven. The sun being the most important to our earth, the moon is next in power. Here we now have the "seven spheres" of influence directly affecting our earth-plane.

These seven planets correspond to the seven principles in man, and we find them, together with the Occult Kernel of truth which they embody, still preserved in the seven days in the week.

Sunday (the sun's day) the first, and Saturday (Saturn's day) the seventh, the other days taking the names of the planets, not in order of their celestial emplacement, but in accord with their importance in their work in nature. In unity all these forces work upon our plane, and as they make the metals by their force through the elements so they manufacture everything else, and in the most orderly way they weave together fibres, tissues, blood, muscle, brains and nerves in man. Their power flows through each day in the week, each day being in affinity with its planet after which it is named. Can we not see where we stand, can we not see how simple it is to have full youth, vigour, health and long life upon this plane? And is it not easy to see that man should live for hundreds of years? Is there not enough of life, energy

and substance to hold such small particles as the human body in perfect order? Mankind is blind to all this, that is the reason it is sick, and being blind to the enormous resources of well-being all around, humanity lives in weakness and dies like worthless somethings. Oh, thou humanity, get out of thy graves of idleness, and face the divine Sun, and jump, dance, run and walk, shout, sing, love and adore, in order that some of the wonderful life which every moment flows from our Sun might set the atoms into action so that the power which lies dormant in your bodies becomes quickened to action. Breathe and absorb, see nature in its manifolds, and know that by nature is meant the greatest of the heavenly bodies working in Unity.

The life and light of all those bodies in the heavens together is so great that the most insignificant of matter becomes resplendent with divine beauty. Cast away the worthless worries, and face Nature, such as it is, for it knows of no age, or years, or infirmities, but drink of its divine goblet and live on, in this body, and you will find that age is youth and power, by which man can live indefinitely. Rise, behold the life in Nature, and see that there is nothing but life, divine life, for God is all, and all is God.

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### MY SOLAR DREAM.

Being out from the body some time ago, I was led through a garden whose name begins with H——, to which there are three hard pathways for every true and successful neophyte to pass. At first all appears dark and misty. One look as into the gloomy mountain cave, from which foul odours perpetually ascend. In vain one seeks to escape. The gate has closed behind; there is nothing to do but advance. An invisible angel whispers "Courage! Faith!"

Hardly we had taken a step until there appeared in the air above us a white Angel, opening a crystal flask, out of which is poured a few drops of pure oil upon the altar surmounting the entrance to the cavern.

With the action and rapidity of electric fire the living flames leap from the altar and run down the sides into the earth beneath.

Here it divides itself into hundreds of streams, and with a strange, gliding, serpentine movement, burns its very way into every nook and crevice of the rock, which offers as little resistance to it as a sponge to water. Soon it permeates the whole mountain mass, and transforms the everything beneath into a fairy grotto. Overhead are seen hanging beautiful stalactites of purest crystal, studded with carbuncles, while the floor is one brilliant sheen of gold. The whole scene is bathed in the softest transparent brilliancy—a luminous, liquid, an amber sea. Look now, and marvel; it is actually raining drops of silver and gold—not raining either, but rather congealing them like dewdrops out of the sea upon the rocks. Within, without, above, below, are shown the most gorgeous pearls of silver and gold. Where am I? I am in the vast power of Nature, as the power of the inner and outer of the Sun is working, and by its power melts mountains into one golden sea, and causes their deposits to yield to his heat, until the rudeness of the stone has become one shining floating stream of golden liquid. I am in the spirit of things, and before the eyes of my soul they are transferred into wonderful individualities, presenting to the awakened soul their relations to everything living.

I am in the power of the heat and light of the Sun.



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Seeing that it is the fountain of all life, and seeing that he has such power over the things which man calls "dead," I am also made to see the power he has to bring higher, finer, and more powerful life to the human body when mankind awakens to understand the soul and body are kept active by the rays of the Sun. I am in Nature in its lower substances, and I am made to see the process of evolution in all things.

We may fancy that we catch glimpses of mermaids gliding about in this golden sea of fire and heat. How they are hiding behind the rocks. How real it all is, how wonderful is Nature in its seen and unseen life.

Prophets has spoken of this power and life of the Sun as "the sea coloured like that of amber."

Beloved, I have been in soul during this absence from the body nowhere else but in the light of the Sun, seeing nothing but how his power transfers and quickens greater life in all things, and I have also seen how the human body is refined, renewed, and transmuted into higher and greater expression of the soul, as it is impossible to be in those rays and not be well. I have given a faithful description of our Sun, how he illumines the earth, and, step by step, make it and its beings freer from bondages, bodily pain, and mental ignorance, and rises all into the higher consciousness of the inner and higher life, seen and unseen.

### BREATH THE CONDUCTOR OF LIFE.

If we wish to be clear in our mind we should not forget to breathe deeply in the fresh air every morning, as it will invigorate nerves, brains, and all the finer function in the body, and clear the mind from the heavy and thick atmosphere of the "blues," trouble for tomorrow, envy, jealousy, and all the things which hold humanity in the lower degrees of action.

If we wish to be well formed, strong, and supple, we must take physical exercises with the whole body, bending forward and backward, also sidewise; twisting the body to first one side, so the other; walking, when the limbs are lifting up very high from the grounds, taking long steps, also running, are all splendid remedies for stiffness, too much flesh, and a heavy body and mind. This should be taken in the open air, in the Sun, to set the body into perspiration, while the thoughts are held on the power of everlasting youth, health and wisdom.

Breathe long and even breaths between each movement, and there will be wonderful life and strength in the body and life will become so wonderfully different that we will not know how we could have lived in the past.

### THOUGHT THE CONDUCTOR OF KNOWLEDGE.

Always let the thoughts dwell upon high and lofty objects. Never let the thoughts drift in the lower, neither of matter nor of mind. Hold the mind on life, and nothing but life, and take it away from all such things as will make the mind gloomy. Such as the mind is, so it brings everything to the body upon which it is the most held. To hold high thoughts will bring more and more high knowledge to us, and we will know more the higher we rise, both in thoughts and deeds, from the earth and its earthiness.

### MEDITATION THE CONDUCTOR OF PEACE.

No one realises what real peace is until he knows how to be in meditation, and not only how to be there, but have learned what meditation is. When we can so leave

all things which are visible that we are able to surrender completely to the divine, then we shall have full peace, joy, power and happiness. Meditation alone can bring peace to mind and soul, as it is higher than any other state of mind.

### DOES MATTER PASS THROUGH MATTER.

The above question is one which just at this time has taken the foremost position among scientific and religious fraternities, and as time passes on, and we see one wonderful thing take place after the other, humanity at large demands to know. History, as well as many accounts in the Bible, show us that matter has passed through matter in times past, because to all appearances Jesus appeared to His disciples while doors were closed, and when those present on that occasion refused to believe He said, "See that it is I, Spirit has not flesh and bone, as ye see Me have"; and to Abraham there appeared two men under the tree to him (seemingly from nowhere), and they spoke to him of things which were to pass in his own family. There are other incidents of more modern times, where we find this unexplainable manifestation has taken place without a doubt.

By this article we are not trying to prove the above question, but we are seekers after truth, like the rest of the souls, whom is rising higher into the questions of eternal life. If it is proven that matter is not solid, but only vibration (which Science seems to agree upon), then this question answers itself, as then there is no trouble for anything harder or finer to be transmuted anywhere, distance or no distance, as in the great law there is no limitations, such as distance or time.

The heat of the Sun melts the Iron into fluid, and he also makes the highest mountains crumble into fine dust. This being so, we find that in the word's fullest meaning there is nothing really solid; hence matter can as easy pass through Iron and stone walls as we pass through the open door, and that grants us that souls can take body and live, "come amongst the living." For the benefit of the readers of the "Star of the East," we will give the account of a number of Apports which we have seen while making a visit through the various departments of art, flowers, aviaries, and a department of its own kind, in the Stanford house in this city. It will be remembered from our description in the last issue of the "Star," that we did not have time to describe but a part of this wonderland, and we promised to continue in this issue.

(Continuation.)

The following day after our visit to the Art gallery, we were taken to another department, where is stored a large quantity of Apports of all descriptions, which have been brought to Mr. Stanford without human agency during years of investigation of the continuity of life and the return of the so-called "dead" among the living.

The above spoken of Apports have been brought through matter during a course of sittings arranged by Mr. Stanford in his own office under the strictest "test conditions," and a man, said to be illiterate, has been employed as Medium.

When one enters the Seance-room the eye is first met by a specially-constructed cage, covered with netting all over, six feet high, three feet deep and two feet wide, where the Medium used to be locked up during the progress of the Seance, and no one was allowed to be present except specially invited friends of Mr. Stanford, but none belonging to the Medium, in order to prevent confederacy. It would be impossible to find space for



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a minute description of such a large collection of Apports, but we will mention a few, the most important.

As Mr. Stanford showed us this wonderful collection he explained under what condition each was brought. Amongst the most wonderful is a piece of tapestry from a Temple in India, 11 ft. x 5 ft.; a Fishing net, all trimmed with little shells, 15 ft.; one Leopard skin, 6 ft. x 8 in.; one Tappa Cloth, 6 ft. in length, 4 ft. in width; one whole Madarin suit, with Cap, trimmed with Peacock feathers. In this suit the Medium was found dressed while all were sitting around him holding hands. Living birds of all sizes, and nests with eggs in them, some as large as those of pigeons; a living snake was brought to one seance, and twisted around the arm of the Medium, which was, by command of Mr. Stanford, taken away again in a few moments. The birds brought are close to fifty in number, live and thrive in Mr. Stanford's aviary now, and it was wonderful to see them fly about lively and hearty. Six of them came in one seance. Buckwheat seed rained into the presence of the sitters at one seance, and it is preserved in large quantities. A human skull was brought at one sitting, said to have come from the Philippine Islands, belonging to an American soldier who had been killed by natives. One Prayer-book, said to come from Thibet; pieces of clay, inside which are hidden specimen of Egyptian hieroglyphics. Dancing suits from different Islands; hairdresses from Native Chiefs, and a great variety of specimens, all from long distances. One large piece of seaweed with the water dripping from it, and a great collection of different things from different countries, having come long distances into the seances.

Many of our readers will question whether the Apports have really come the distances described, such as Birds from India, a Mandarin suit from China, number of pieces of clay with hieroglyphics inside from Egypt, South America, and other countries? This, my friends, is not the point. The point is that they have passed through matter. Whether they came from your backyards, next room, or the South Pole, would make no difference to a true investigator. The question is, of matter passing through matter, as this little article is headed. As to distance, there is no difference in the law of the soul, as it does not recognise limitations and distances, but the law manifest the same, as all things are but one in the One-ness.

There are beautiful plants growing and flourishing in the garden on Mr. Stanford's premises whose seeds have come into the room during the seances, placed in a pot upon the table during the sitting, and grown several inches in a few minutes, and it is these plants that afterwards have been planted outside and have grown to a wonderful height.

It is the law of this which we should seek to understand, and when we do, we shall not doubt anything in Nature, but behold it in all its power and beauty, and realise "that it is all good."

### WORK OF THE VEDANTA CENTRES IN THESE COLONIES.

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New Zealand.—Christchurch Centre.—President, A. Holmes; Secretary, Mrs. E. Hayman; Thursdays, 8 p.m. Public invited. Speaking, reading, silence; ques-

tions answered. Dunedin Centre.—President, Mr. H. Anderson; Secretary (pro tem.), Mrs. E. Pilkinton. Sunday morning, 11, cl. Public invited. Thursdays, 8 p.m. Club meeting; speaking, reading; questions answered; silence. Public welcome. Wellington Centre.—President (pro tem.), Mr. A. Page; Secretary, Mrs. E. Fordham. Lectures, Sunday, 8 p.m. Club meeting, Thursdays, 8 p.m., Reading, speaking, silence; questions answered. See daily papers in each of these places. Each Club has a lending library of vedanta books.

### REPORT OF FAREWELL SOCIAL.

Our good Secretary of the Sydney Centre has sent us the following for publication:—"On the evening of February 27th a farewell social was tendered to Sister Avabamia upon her leaving for Melbourne, at the Club-rooms, 39 Hunter-street. Attendance was overflowing. Rooms, staircases and the verandah were filled with members and friends desirous of giving greetings and "God-speed" to our beloved Sister. The President took the chair, and in eloquent and tender words expressed the purpose of the meeting, and his own feelings of gratitude and those of all present, and he presented to Sister a beautiful address on behalf of the Club. This document is beautifully bound in white and gold colours, and magnificently worked in colours on the outside. The moment was very touching, because of the great manifestation of love and gratitude by all present to Sister for her unselfish and untiring work in placing this Centre upon such splendid basis as it is. Mrs. White, in sweet and loving words, expressed the thanks of the ladies of the Club and presented Sister with a purse with some sovereigns, on behalf of the members of the Club. Sister replied in her usual loving manner, and thanked all, saying that as Vedanta teaches that there is no parting we shall always be together, work together, and love each other, as that is the real power of unity. There was a large number of speeches, all so tender and loving, and though everybody keenly felt how much our Sister will be missed, yet no one expressed regret at her leaving us, knowing that she must go and give that truth to others which she has so abundantly given to us, which has given all of us much help and great happiness. She leaves us, but we feel and know that she is with us, as we shall unfold and rise higher in understanding for having come in contact with her. All wish her great success and happiness, and that the people in Melbourne be as much benefited by her work, publicly and privately, as we have here in Sydney. We all know that by her loving guidance (though invisible), we are safe in walking here alone for a while until we shall meet her again."

I am, yours for the truth,

K. WARDLAW.

Hon. Secretary, Sydney Vedanta Centre.

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Beloved Readers,—We are so crowded for space that we cannot write our letter in this issue, but the people here are coming out fine (full house last Sunday). We hold meetings Sundays, 11 a.m., 7.15 p.m.; Tuesdays, 8 p.m.; Wednesdays (ladies only), 3 p.m.; Thursdays, 8 p.m. Interest in our lectures is growing. For information of our work and re-subscriptions, address I. S. Warner, P.O. Box 1064, Sydney, Australia. While at Melbourne can be personally seen at the Masonic Hall nights of meetings. Vedanta literature for sale.

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All re-subscriptions, mail, and money orders, address: J. S. Warner, Box 1064, G.P.O., Sydney, Australia.

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